

Emily

Volume 3, Number 3,
Thursday, January 24,
1985

—Jeannie Nacpil: Students fighting for Rights.

by Judy Andrew

On July 4th, 1984, 3,000 Filipino students rallied to protest the Marcos dictatorship. They were beaten and gassed by the

police. Two days later 10,000 tried to march onto President Marcos' property.

Jeannie Nacpil, of the Student Christian Movement, spoke to 50 UVic students on January

8 about the student movement in her country. Since martial law was instituted in 1972 no clubs or student organizations have been permitted.

Why are Filipino students leav-

ing their books and marching in the streets? Nacpil explained, "Education is in a crisis. This is part of the economic crisis occurring in our country. The government is wiping out liberal arts

education. Education is becoming so expensive that only 2.6% of Filipino families can afford to send their children to school."

The theory some Filipino students have about the government's wiping out of liberal arts education is that they are discouraging critical thinking. They are trying to make the population more docile, making it easier for multi-national companies to come in and dominate us," said Nacpil.

Women are the hardest hit by the inaccessibility to education. "Campus prostitution is rampant around final exam time, when women must somehow obtain the money in order to pay their fees," said Nacpil.

Some 300,000 students have been mobilized. The main objective is dismantling the U.S. backed Marcos dictatorship. Since the 16th century when the Spanish colonized the Philippines, and in the late 1800's when the United States took over, education has been used to suppress the population. Jeannie Nacpil talks of never being able to speak her native language in school.

Large sections of the population are under a feudal-like rule. "Multi-national companies control certain 'zones', where factories employ large sectors of women because they can pay lower wages, because women are seen as docile," said Nacpil. The general unemployment rate is about 40%.

Women are the hardest to mobilize said Nacpil. This is due to Filipino cultural barriers. "Consciousness raising groups and women's participation are a priority for the Student Christian Movement," said Nacpil. Separate women's organization

have been established in order to ensure a supportive environment for women to voice their opinions about their lives. "We see ourselves as part of a larger whole," she added.

Women often suffer humiliation for their political activism. Rape is a common torture used by police. "But we are fighting, and proving to be leaders," stated Nacpil.

"Women are dying on the picket lines, and taking up armed resistance. We are 50% of the population, there can be no liberation without us," said Nacpil. □

LIZZIE BORDEN

Whose revolution comes first?

by Nora Ready

New York city in the future. America has undergone a socialist revolution. Unemployment is still rampant. The classes are still warring. Racism thrives. Women who don't fit into the patriarchy remain outside the system.

This is the scenario for the film *Born in Flames*, directed by Lizzie Borden. It took Borden 5 years to complete this project, funding it herself through various jobs. It isn't the projection of a single message. Borden believes there needs to be a "diversity of voices." The film is an attempt to explore different avenues for social change, both violent and non-violent. One of the main questions raised in the film is whether there is a clear delineation between personal and political violence.

The theme and the juxtapositioning of images in *Born in Flames* are disturbing to many of the film's viewers. A scene depicting a woman's hands fitting a condom on a penis in a sequence of other daily "chores" such as dishwashing, typing, etc., nearly got the film censored in Ontario. Borden acknowledges the concern. She doesn't believe in "escapist" entertainment. "I don't want the audience to be absorbed, I want them to think," she said. "Pleasurable annoyance" is the effect she hopes to achieve.

Her film is intentionally offensive. "I wanted to show all kinds of women; obnoxious women, cool women."



No one can say that *Born in Flames* is a technically sophisticated film. Borden herself says that, on a technical level, the film is "very tacky." "Anyone could have shot this movie," she said. "I didn't want it to be overly aesthetic. The

poverty of images in the film is a political statement."

Borden says she would like to have more women and blacks as technicians as well as performers in her films but her first concern is "getting the right chemistry" amongst her crew.

Unlike other radical feminists, Borden will collaborate with men on projects. "I don't have a pre-ordained stance," she says. She will work with anyone who can "envision the whole project."

For her next film, however, she does feel a woman's viewpoint will be especially important. Focused on a brothel in Manhattan, it will look at the "objective behind the camera" as it relates to women prostitutes in our society.

The United States is not a fertile ground for women filmmakers, according to Borden. "There are quite a few women filmmakers in Europe but in America it's hard to get grants to fund films." She feels the big grants go to those who make films that a small elite consider to be of important "political and social value." As well, Borden feels that film schools in the United States are sexist. Young women film students do not get the encouragement given to the males. Their film subjects are often considered to be less important due to the institutions' biases.

Unlike the majority of films made, *Born in Flames* did not presume a male audience. Borden has had angry reactions to her film from men. Some voiced resentment at not being included in Borden's depiction of the future revolution. Borden makes no apologies. Even if you hate her movie, she figures it will leave you feeling something, even if it is unsettling annoyance. □

Wimmins Fire Brigade

by Corinne Mol

A group of women calling themselves The Wimmin's Fire Brigade firebombed three Red Hot Video stores in Vancouver November 22, 1982. In a note to the media, the Brigade charged that these pornographic enterprises promote and profit from violence against women and children and that this act was one of self defense against hate propaganda. The Brigade said it was left with no other alternatives because all legal attempts to shut down Red Hot had failed since the justice system is "created and controlled by rich men to protect their profits and property."

The Wimmin's Fire Brigade, consisting of Vancouver residents Juliet Belmas and Ann Hansen, received a lot of sensationalistic and biased publicity from the mainstream press. They were labelled 'Terrorists' and little attention was given to the reasons behind their actions.

Some of the Wimmin's Fire Brigade's views coincide with certain feminist convictions that (a) pornography hurts women and must somehow be stopped; (b) the government and legal system of capitalistic countries have a mandate to protect men's interests, including profit making; (c) there never has or will be much done to stop pornography; and (d) women are justified in taking legal and illegal direct actions against pornographers.

A generally accepted feminist definition of pornography which must be opposed is the presentation, whether live, simulated, verbal, pictorial, filmed or videotaped or otherwise represented, of sexual behaviour in which one or more participants are coerced overtly or implicitly into participation. The advocacy or endorsement of physical and/or psychological abuse and an imbalance of power which is obvious or implied by the immature age of any participant (or by contextual aspects of presentation) are primary components of pornography. It must be noted that this differs from pornography as defined by many Christian or conservative groups who condemn pornography on the grounds that presentations of nudity and sexual relations, in any context, are immoral.

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The expanding chain of Red Hot Video stores in B.C., the Kentucky Fried violence franchise, has become a leader in creating violent and degrading images of women, thus many feminist groups focus their efforts against this blatant example of a pornographic dystopia.

The Red Hot Video protest developed on many fronts — education, petitioning, pickets, lobbying MLA's, MP's, council members, and later ordering unsolicited meals and taxis for the outlet, spray painting messages, and sign theft. Despite this intensive 1982 effort, the most that happened was police seizure of several of the more objectionable tapes.

Ann Hensen said they would not have done an illegal direct action if there had still been an effective legal struggle. But it must be noted that she had little faith in the legal system. In an interview she charged that the very fibre of patriarchy and capitalism is rooted in making wealth for the few by exploiting the many, by objectifying women and nature to transform them into products to be sold for profit.

This line of reasoning is very similar to anarchist thought which agues this system of exploitation is maintained and protected by parliament, the legal system, and the police force.

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The timing of the Fire Brigade's action helped the public awareness campaign, itself, catch fire and forced the government to bring obscenity charges against Red Hot Video. A trial ended in conviction, a nominal fine, and Red Hot's complaint that it was being crippled by legal fees.

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When news of the Red Hot Video bombings reached the press, some feminist and leftist organizations condemned the action, saying it undermined the legal movement and caused undue hardship and persecution of other groups and individuals working towards the same ends.

Others argued that such actions can endanger human lives, and in the case of the Red Hot bombings, a nightguard or people in adjacent buildings could have been hurt. Another potent argument questions whether the end justifies the means. If feminists desire a peaceful, non-exploitative society, is there a place for coercive actions such as firebombings?

Finally, if feminists endorse such actions, it has been argued that Right-to-Life people would be justified in bombing abortion clinics and Women's Centres which procure and endorse abortions.

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Anarchy or Terrorism: A Battle of Semantics

by Sage Sinats

Twelve years ago last Wednesday, legislation first allowed a woman to procure an abortion legally within the U.S. This year the anniversary was marked by massive demonstrations by pro-life organizations. Even Ronald Reagan participated in making the first public statement since his inauguration. Once again, to the delight of the anti-abortionists he reaffirmed his stance on the issue: no abortion under any circumstance.

Reagan also commented on the anti-abortion firebombings stating that he could not condone any action that in trying to save lives involved taking them as well. This was not the first time Reagan commented on the fire-bombings. Last January he stated, "I condemn, in the strongest possible terms, those individuals who perpetuate these and all such violent anarchist acts." However, strong as his statement might seem, he did not use the strongest possible term. There is little question that had the arsonists chosen another target, he would have described them as terrorists.

To make matters yet more ambiguous, the FBI refuses to lead the investigation on the grounds, according to an FBI spokesperson, that "We have no evidence of any organized conspiratorial enterprise." (Had Reagan referred to the bombings as terrorist acts they would not have been able to refuse.) The director of the FBI also refuses to describe the anti-abortion firebombings as terrorism as they do not signify an "attack on government."

Terrorism, according to the American Heritage Dictionary, means "the use of violence, terror, and intimidation to achieve an end."

The firebombings fit into this definition. So why is it that the FBI and President Reagan chose not to describe them as such? Could it be that by using what could be construed as a euphemism in this case, Reagan and the FBI are justifying their inaction? (Reagan did not commit the FBI to investigate, as is well within his power.) Or are they trying to

tively for these and other acts of sabotage [bombing Litton and a B.C. Hydro sub-station].

After the bombings, the B.C. Federation of Women was able to dispense information quickly to the press on the exploitative nature of pornography and Red Hot Video. Pornography then became a high profile issue. The Federation stopped short of condoning the action but was clearly sympathetic, issuing the statement, "we are in agreement with the frustration and anger of the women who did it."

As Ann Hansen said, "the important thing is that the above ground and underground [resistance] support one another, because our strength lies in unity and diversity." □

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downplay the severity of these crimes and the effect of this terrorism on women's lives?

A group called "The Army of God" has claimed responsibility for many of the firebombings. On the same day as the New Years Day bombing in Washington D.C., a man claiming to be from the Army of God told the press he was the arsonist. One member, currently in prison, states that the Army of God has staged "229 pickets and other activities against death chambers across the nation."

Firebombing is the extreme in the Pro-life protests, and most of the anti-abortionists are quick to condemn it. Yet other forms of protest adopted by the Right to Life movement are almost as severe.

Abortion clinics, Planned Parenthood offices, and other women's health care facilities have become victims of widespread terrorist actions. Anti-abortionists have done more than just picket abortion facilities, they have threatened, embarrassed and harassed both would-be patients and the health care workers who run the clinics. Protestors have chained themselves to examining tables, splattered paint in waiting rooms, video-taped incoming patients, picketed the homes of administrators of the clinics and doctors who perform abortions, traced license plate numbers and harassed patients at home.

A woman in Ohio was phoned twice several weeks after her daughter, in Newport, Calif., had an abortion. The callers asked her if she knew there was a jar that contained the remains of a five-week old fetus with her daughter's name on it. Soon after she began receiving fund-raising letters from the NRLC. Her daughter filed a \$5 million suit against the NRLC and the hospital where it was performed charging unauthorized release of medical information, negligence, and invasion of privacy.

"We have always seen a certain level of harassment," says Beverly Whipple of the Feminist Centre in Yakima, "But what we are seeing now is a new reign of terror. We live and work in fear."



Women and Peace Greenham Common

by Anna

*I know the world we see the edges of is real.
And because we see this world we can make it be.*
— Susan Griffin

In dealing with the threat of nuclear annihilation, there are two possible survival strategies. One is to become psychologically numb for protection against despair; the other is to have a viable, encompassing philosophy through which we transform our despair into positive action.

The philosophy of nonviolence provides a vehicle for action while it does not contradict the desire for a society in which sexism, racism, classism, exploitation and coercion are eliminated.

One of the beauties of nonviolent struggle is that the means contain the end. By combining vision and action, participants are preparing themselves and their environment for a new society.

The philosophy of nonviolence can be translated into action by non-cooperation, strikes, and the "reverse strike." We act out of respect for ourselves by refusing to cooperate with those who oppress or exploit us. Their power depends upon the cooperation of others. If enough of us refuse to contribute our labour, our wits, our money, our blood, and our deference, then they would have no power. We can take power from them by using the strike and the reverse strike, we can carry out the work we think should be done, setting up the services we think should exist. We can do it without their permission.

A good example of noncooperation and the reverse strike is the Women's Peace Camp at Greenham Commons, Britain. In August of 1981, "Women for Life on Earth", organized by Anne Petit, staged a 120 mile march from Cardiff, Wales to an American airforce base at Greenham Commons in protest of the cruise missile. The long walk provoked virtually no publicity so 40 women camped outside the main gate of the base as further protest against the cruise missile. Today, three years later, the women at the pace camp are still determined and thriving.

These women left husbands, children, families, homes and jobs. They act to challenge the assumption of the necessity of nuclear weapons and make it clear that nuclear war is a threat they refuse to live with. They have hung on for three years despite several evictions, harassment by the authorities, and three hard winters. They march, blockade, take court action and talk to workers to enlist them in noncooperation. They try to educate people about the threat that Greenham Commons and all such missile bases pose.

Their actions are in the spirit of celebrating and protecting all life, and in their actions they are daring, imaginative, and confrontational. Their commitment to a women's peace camp is a feminist philosophy of nonviolence in action.

For further information and reading sources see: Barbara Deming, Janet Radcliffe Richards, Marion Bromley, & Susan Griffin.

An interview with Susan Okin: Humanizing the Humanities

Emily interviews Susan Okin, Associate Professor of Political Science (Brandeis University, Massachusetts)

by Kim Balfour

1. How do you include feminist perspectives/values in the courses you teach?

I teach moral political theory (Brandeis University, Massachusetts) so talk necessarily involves value analysis. I teach a course in traditional political theory and one in contemporary theory from a feminist perspective.

2. What animosity/conflicts do you encounter in your colleagues? Does feminist scholarship sit well with them?

There hasn't ever been any real resistance towards my scholarship, but there has definitely been some negative attitudes expressed. The most openly antagonistic response to my doctoral research came from a male colleague who said my work (for her book *Women in Western Political Thought*) "had no true intellectual interest." I admit I was one of the first people to initiate political theory research from a feminist perspective, but I don't think they've (Brandeis) held that against me. I've got tenure.

3. Do women entering academia promote interdisciplinary study?

Faculties and disciplines are artificial divisions, anyway. Women's Studies are interdisciplinary because they question the implicit values taught in all the Humanities. Women entering the professional world doesn't automatically mean they will take the nurturing/collective ethic of the family sphere with them. You have to remember

that specific women are protected in narrow fields like feminists newspapers which operate on a co-operative, non hierarchical basis. But I think as more women enter the public world, more men will necessarily be involved in nurturing. This is an equally important change for men. It will help blur the distinction between the public and the private.

4. How do you recommend faculty and/or students initiate curriculum changes in favour of a feminist perspective?

Tap existing professors. Find out how many teach the humanities with a feminist consciousness. Find out how many would be interested in learning about feminist scholarship. Find out how many would de-masculinize the primary focus of their courses.

5. What do you think of all women universities?

There is definitely still a need for them. Women's universities instill confidence because they don't question the validity of your voice simply because it is female. I don't know if they are a good idea at the graduate level though. Women need the broader perspective of both sexes in graduate school.

6. Do you have any ideas for influencing politicians and corporations to fund an expanded curriculum, for example, one that would include more humanities and women's studies courses?

If there was a Social Credit man in the audience (at the colloquium) he would probably be angered and disbelieving. They (government & corporations) think feminist ideas are essentially subversive, but you can't keep looking over your shoulder. You must press on. □



Emily Murphy

Emily Murphy was the first woman magistrate in Canada. She was appointed as a judge of the juvenile court in 1916. In 1921, Murphy brought to public attention the question of women's eligibility for the Senate. After 8 years of lobbying she and her colleagues won recognition in the "Persons Case" of that eligibility. Even so, it has been brought to the Emily's attention that Emily Murphy was notorious for her racist behaviour and opinions.

are few examples of female warriors. We see a connection between the oppression of women, native people and the raping of the land. The basic structure of society has to be changed."

Vye Bouvier commented that everyone at the camp was a feminist. "We all shared a philosophy that helped us work together. We didn't always agree, and didn't always understand each other. We all felt a conviction."

A little bush road led into the camp which closed in August, 1984. The four women operated out of a two room house, heated by a wood stove. Diane Leis had used her carpentry skills to build the furniture. They paid \$50 per month to rent it.

Diane Leis sees most of the work they did as educational. They reached out to people in the community by showing films and holding discussions about nuclear weaponry. They met with the community council and were well received.

Leis admits that the original idea may have been fostered by Greenham Common, but the community was too small for a large scale action. "We adapted the philosophy to our particular situation," she said. "And the people are aware of their situation now."

Vye Bouvier said that a lot of mail came to the peace camp from all over the country. "We became part of the network in the peace movement in Canada. Many other women and men know about Primrose Air Weapons Range and the negative impact that it has had on the villages surrounding it."

Leis and Bouvier are still active. Diane Leis teaches adult education at Pine House, Saskatchewan. She is working hard to dismantle the uranium mines. Vye Bouvier lives in Ile-a-la-Croise, a village 60 miles away from Cole Bay. She is a reporter for the Metis Association's newspaper, *New Breed*. □

For further information about the Women's Peace Camp, write:

Vye Bouvier
Box 41
Ile-a-la-Croise, Saskatchewan
S0M 1C0

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by Corinne Mol

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A group called "The Army of God" has claimed responsibility for many of the firebombings. On the same day as the New Years Day bombing in Washington D.C., a man claiming to be from the Army of God told the press he was the arsonist. One member, currently in prison, states that the Army of God has staged "229 pickets and other activities against death chambers across the nation."

Firebombing is the extreme in the Pro-life protests, and most of the anti-abortionists are quick to condemn it. Yet other forms of protest adopted by the Right to Life movement are almost as severe.

Abortion clinics, Planned Parenthood offices, and other women's health care facilities have become victims of widespread terrorist actions. Anti-abortionists have done more than just picket abortion facilities, they have threatened, embarrassed and harassed both would-be patients and the health care workers who run the clinics. Protestors have chained themselves to examining tables, splattered paint in waiting rooms, video-taped incoming patients, picketed the homes of administrators of the clinics and doctors who perform abortions, traced license plate numbers and harassed patients at home.

A woman in Ohio was phoned twice several weeks after her daughter, in Newport, Calif., had an abortion. The callers asked her if she knew there was a jar that contained the remains of a five-week old fetus with her daughter's name on it. Soon after she began receiving fund-raising letters from the NRLC. Her daughter filed a \$5 million suit against the NRLC and the hospital where it was performed charging unauthorized release of medical information, negligence, and invasion of privacy.

"We have always seen a certain level of harassment," says Beverly Whipple of the Feminist Centre in Yakima, "But what we are seeing now is a new reign of terror. We live and work in fear."

An interview with Susan Okin: Humanizing the Humanities

Emily interviews Susan Okin, Associate Professor of Political Science (Brandeis University, Massachusetts)

by Kim Balfour

1. How do you include feminist perspectives/values in the courses you teach?

I teach moral political theory (Brandeis University, Massachusetts) so talk necessarily involves value analysis. I teach a course in traditional political theory and one in contemporary theory from a feminist perspective.

2. What animosity/conflicts do you encounter in your colleagues? Does feminist scholarship sit well with them?

There hasn't ever been any real resistance towards my scholarship, but there has definitely been some negative attitudes expressed. The most openly antagonistic response to my doctoral research came from a male colleague who said my work (for her book *Women in Western Political Thought*) "had no true intellectual interest." I admit I was one of the first people to initiate political theory research from a feminist perspective, but I don't think they've (Brandeis) held that against me. I've got tenure.

3. Do women entering academia promote interdisciplinary study?

Faculties and disciplines are artificial divisions, anyway. Women's Studies are interdisciplinary because they question the implicit values taught in all the Humanities. Women entering the professional world doesn't automatically mean they will take the nurturing/collective ethic of the family sphere with them. You have to remember

that specific women are protected in narrow fields like feminists newspapers which operate on a co-operative, non hierarchical basis. But I think as more women enter the public world, more men will necessarily be involved in nurturing. This is an equally important change for men. It will help blur the distinction between the public and the private.

4. How do you recommend faculty and/or students initiate curriculum changes in favour of a feminist perspective?

Tap existing professors. Find out how many teach the humanities with a feminist consciousness. Find out how many would be interested in learning about feminist scholarship. Find out how many would de-masculinize the primary focus of their courses.

5. What do you think of all women universities?

There is definitely still a need for them. Women's universities instill confidence because they don't question the validity of your voice simply because it is female. I don't know if they are a good idea at the graduate level though. Women need the broader perspective of both sexes in graduate school.

6. Do you have any ideas for influencing politicians and corporations to fund an expanded curriculum, for example, one that would include more humanities and women's studies courses?

If there was a Social Credit man in the audience (at the colloquium) he would probably be angered and disbelieving. They (government & corporations) think feminist ideas are essentially subversive, but you can't keep looking over your shoulder. You must press on. □



Emily Murphy

Emily Murphy was the first woman magistrate in Canada. She was appointed as a judge of the juvenile court in 1916. In 1921, Murphy brought to public attention the question of women's eligibility for the Senate. After 8 years of lobbying she and her colleagues won recognition in the "Persons Case" of that eligibility. Even so, it has been brought to the Emily's attention that Emily Murphy was notorious for her racist behaviour and opinions.

men and Peace

enham Common

we see the edges of is real.
see this world we can make it be.

— Susan Griffin

the threat of nuclear annihilation, possible survival strategies. One is to be politically numb for protection against is to have a viable, encompassing through which we transform our tive action.

of nonviolence provides a vehicle does not contradict the desire for sexism, racism, classism, exploitation are eliminated.

ities of nonviolent struggle is that in the end. By combining vision and ts are preparing themselves and t for a new society.

y of nonviolence can be translated non-cooperation, strikes, and the We act out of respect for ourselves operate with those who oppress or power depends upon the cooperation enough of us refuse to contribute its, our money, our blood, and our they would have no power. We can them by using the strike and the e can carry out the work we think setting up the services we think can do it without their permission.

A good example of noncooperation and the reverse strike is the Women's Peace Camp at Greenham Commons, Britain. In August of 1981, "Women for Life on Earth", organized by Anne Petit, staged a 120 mile march from Cardiff, Wales to an American airforce base at Greenham Commons in protest of the cruise missile. The long walk provoked virtually no publicity so 40 women camped outside the main gate of the base as further protest against the cruise missile. Today, three years later, the women at the peace camp are still determined and thriving.

These women left husbands, children, families, homes and jobs. They act to challenge the assumption of the necessity of nuclear weapons and make it clear that nuclear war is a threat they refuse to live with. They have hung on for three years despite several evictions, harassment by the authorities, and three hard winters. They march, blockade, take court action and talk to workers to enlist them in noncooperation. They try to educate people about the threat that Greenham Commons and all such missile bases pose.

Their actions are in the spirit of celebrating and protecting all life, and in their actions they are daring, imaginative, and confrontational. Their commitment to a women's peace camp is a feminist philosophy of nonviolence in action.

For further information and reading sources see:

Barbara Deming,
Janet Radcliffe Richards,
Marion Bromley,
& Susan Griffin.

Cole Bay

by Judy Andrew

It was August, 1983, in Cole Bay, Saskatchewan. Eighty women gathered to stop the cruise. They came from Saskatchewan, B.C. and Alberta. Some hitchhiked 300 miles. They were women who had to act on information they had on uranium mines, native land claims, and the threat of nuclear war. A tent was set up and a Women's Peace Camp was born. Four women remained the whole winter, and eventually moved to a small house when the weather got colder. The *Emily* spoke with two of the participants, Diana Leis and Vye Bouvier, of Saskatchewan.

Why Cole Bay, Sask.? "Cole Bay is a small community close to Primrose Air Weapons Range, straddling the Saskatchewan/Alberta border. Cole Bay has a population of about 200. Canoe Lake Reserve and Jans Bay are also within bombing range, each with a population of 200," Vye Bouvier said.

At the present time, three large uranium mines are operating in Saskatchewan. "There is some of the highest grade uranium in the world being produced in Saskatchewan," said Diana Leis. "There is no safe level of radiation. Tons are being poured into the ground."

"The bombing range, two miles from Cole Bay, was created in 1953 by an agreement between the provincial and federal governments. The population most affected is native. The native population has never received any compensation for the loss of their land or animals. Approximately 1.6 million acres of Saskatchewan land has been allotted to the National Defense," Vye Bouvier explained.

"The reason a woman's peace camp was established was that we see a strong connection between patriarchy and militarism," said Diana Leis. "In history it is the men who have been fighting. There

are few examples of female warriors. We see a connection between the oppression of women, native people and the raping of the land. The basic structure of society has to be changed."

Vye Bouvier commented that everyone at the camp was a feminist. "We all shared a philosophy that helped us work together. We didn't always agree, and didn't always understand each other. We all felt a conviction."

A little bush road led into the camp which closed in August, 1984. The four women operated out of a two room house, heated by a wood stove. Diane Leis had used her carpentry skills to build the furniture. They paid \$50 per month to rent it.

Diane Leis sees most of the work they did as educational. They reached out to people in the community by showing films and holding discussions about nuclear weaponry. They met with the community council and were well received.

Leis admits that the original idea may have been fostered by Greenham Common, but the community was too small for a large scale action. "We adapted the philosophy to our particular situation," she said. "And the people are aware of their situation now."

Vye Bouvier said that a lot of mail came to the peace camp from all over the country. "We became part of the network in the peace movement in Canada. Many other women and men know about Primrose Air Weapons Range and the negative impact that it has had on the villages surrounding it."

Leis and Bouvier are still active. Diana Leis teaches adult education at Pine House, Saskatchewan. She is working hard to dismantle the uranium mines. Vye Bouvier lives in Ile-a-la-Crosse, a village 60 miles away from Cole Bay. She is a reporter for the Metis Association's newspaper, *New Breed*. □

For further information about the Women's Peace Camp, write:

Vye Bouvier
Box 41
Ile-a-la-Crosse, Saskatchewan
S0M 1C0

Dec. 13 - Feb. 3 B.C. WOMEN ARTISTS 1885-1985
Paintings, drawings, prints, and sculpture
by more than 80 artists.
ART GALLERY OF GREATER VICTORIA

Jan. 1 - May EMILY CARR: 50 YEARS
exhibition at EMILY CARR GALLERY,
1107 Wharf St. Paintings, pottery, rug
hooking, journals, writings by Emily Carr.
Tues. - Sat. 10 a.m. - 4:30 p.m.
387-3080

DRAWINGS, PAINTINGS, & ETCHINGS by
CATHERINE MACTAVISH — Peacock
Billiards, 502 Discovery St. Mon. - Sat. 9
a.m. - 11 p.m., 384-3332

WAITRESSES, PHOTO MURALS by
TANDRA MORELAND, Southside
Restaurant, 1215 Broad St. to Jan. 31st.
381-6644

Jan. 24 WALLFLOWER ORDER: A Video.
A feminist dance theatre collective using
dance, theatre, music, comedy, martial
arts, sign language. 7:30 p.m. Donation.
ART GALLERY OF GREATER VICTORIA.

Jan. 25-26 WOMEN IN CONFLICT WITH THE LAW:
Symposium and skill development
workshop at the Justice Institute of B.C.,
4180 West 4th Ave., VANCOUVER. Con-
tact: Karlene Faith, Dept. of Criminology,
Simon Fraser University 291-3645.

Jan. 26 LYNDIA J. BARRY stories, slides, music
and improvised creativity from Seattle's
cartoon genius. 8 p.m. OPEN SPACE, 510
Fort St. \$3 adults, \$2.50 students and
seniors. Tickets at Island Fantasy, Mezz-
row's, and Monday Magazine.

Jan. 27 WOMEN ARTISTS PANEL DISCUSSION
4th and final part of the Women Artists
Lecture Series. Panel will include Elza
Mahew, Anne Popperwell, Kay Collis and
Roberta Pazdro. 3 p.m. Gallery Admis-
sion. ART GALLERY OF GREATER
VICTORIA.

Jan. 30 Pyjama Party at WOMEN'S COFFEEHOUSE.
snacks, 50's music. 8:30 p.m. \$1.00
1923 Fernwood Ave., 382-3676.

CALYNDER

Jan. 30 HOPPY: A PORTRAIT OF ELIZABETH HOPKINS
PORTRAIT OF THE ARTIST AS AN OLD LADY:
Paraskeva Clark. Part of the Women in
the Arts film series. 12 noon. Gallery Ad-
mission. ART GALLERY OF GREATER
VICTORIA.

Jan. 31 A MATTER OF DOING SOMETHING TO LIVE
A video of the work and life of women in
the Thompson/Nicola region of B.C.

WOMEN WITHIN TWO CULTURES
B.C. westcoast Native women and the
early white pioneer from a white but
feminist perspective. These are the last of
the series of Women's Videos at the ART
GALLERY OF GREATER VICTORIA 7:30
p.m. Donation.

Feb. 3 JOURNAL WRITING WORKSHOP
with Dale Colleen Hamilton. 10 a.m. - 4
p.m. \$20. To pre-register call 383-1913.
Bring journals, lunch. Childcare available.

Feb. 6 ABORTION: STORIES NORTH AND SOUTH.
An NFB film to be shown at the WOMEN'S
COFFEEHOUSE, sponsored in conjunction
with the Sexual Assault Centre. 1923
Fernwood. 8:30 p.m. \$1 admission.
382-3676

Feb. 6 Maud Lewis, A WORLD WITHOUT SHADOWS
Eve Lambert, Film Animator. The last of
the WOMEN IN THE ARTS Film Series,
ART GALLERY OF GREATER VICTORIA,
12 p.m., FREE.

Feb. 9 & 16 ABORTION: STORIES NORTH AND SOUTH
and DEMOCRACY ON TRIAL: THE
MORGENTHAU AFFAIR
Cinecenta, 2 p.m. Donation. Sponsored
by CARAL and Students for Choice on
Abortion. Proceeds to Dr. Henry Morgen-
taller Defense Fund.

Feb. 9 SECOND ANNUAL FUND RAISING AUCTION
for the WOMEN'S COFFEEHOUSE. Ser-
vices and items donated. 8:30 p.m. To
contribute call Sheila, 382-3676.

Feb. 13 VALENTINE'S DANCE
at the WOMEN'S COFFEEHOUSE. Non-
alcoholic beverages, baked goods, taped
music. 8:30 p.m. \$1 admission, 1923
Fernwood Ave., 382-3676

IF YOU WISH TO INCLUDE EVENTS OF INTEREST TO AND CONCERNING
WOMEN IN THE CALYNDER, PLEASE SEND INFORMATION TO: THE EMILY,
P.O. BOX 1700, UVIC SUB, VICTORIA, B.C.

Sheltered

by Carole Fast

You looked so frightened and confused . . .
I remember how you cried as I tried to wipe the blood from
your face.
You said it hurt, even though my touch was ever so gentle.
I cried too — but not for me.
You said you were so ashamed and humiliated.
You apologized for your appearance as you tried to hold
your torn blouse shut and wipe the blood from your
jeans and jacket.
I too was ashamed . . . but not for me.
You seemed so tired, hurt and afraid,
I forgot to fill out my paper that would prove to everyone
that you really did exist.
I just sat and watched, as you covered your face and held
your head in your hands and wept.
I was tired, hurt and afraid . . . but not for me.
I tried so hard to reassure you that you would be safe with
me.
You could go to bed tonight without the fear of being
awakened and beaten.
No one will hurt you anymore as long as you are sheltered
by me.
I too was afraid — but not for me.
Everything is quiet now, you're all cleaned up and your
children are fast asleep in their beds.
We sit down, across from each other and share our
thoughts over coffee.
As we start to go over the painful events in your life, I reach
across the table and I reach for your hand.
You so trustingly put your hand in mine and I firmly, but
gently squeeze your hand.
You smile and you seem to relax . . . a little
I smile too — but not for me.

THE *Emily*
Staff Box

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Women

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